

BIOGRAPHICAL SUMMARY: BUENAVENTURO ORALDE, retired plantation worker

Buenaventuro Oralde, Visayan, was born in August, 1894 in Bareli, Cebu. He came to Hawaii in 1913 as a single man and has never married.

He worked on the plantation at Kilauea and did not join the 1924 strike. According to Oralde, Kilauea plantation Filipinos helped support the strike by providing food and money donations for the strikers.

Oralde is retired and lives in Kapaa.

Tape No. 5-17-1-78

ORAL HISTORY INTERVIEW

with

Buenaventuro Oralde (BO)

September 12, 1978

Kapaa, Kauai

BY: Gael Gouveia (GG)

NOTE: Translation and interpretation by Constance Estenzo and Father Ed Gerlock; indicated as "I."

GG: This is an interview with Buenaventuro Oralde in his home at--this is Kapaa, right? The date is September 12, 1978. The interviewer is Gael Gouveia.

Okay, I wonder if you could tell me again for the tape where you came from and your birthdate.

BO: My birthday? August 1894. Province, Bareli.

I: If I'm not mistaken, strictly speaking, Bareli is a town in the province of Cebu.

GG: And tell me again when you came to Hawaii?

BO: 1913.

GG: And how long were you in Honolulu?

BO: Six days. I think six days, I think I forget that one.

GG: And then you came to Kauai?

BO: Yeah. Kilauea.

GG: And what job you had at Kilauea? What was your job?

BO: Kalai.

I: He was kalai-ing. Hoeing.

BO: Cut grass. Hoe, cut one.

GG: And what was your pay in those days?

B0: Seventy-five cents.

I: A day?

B0: Yeah. Until half past four [4:30 pm].

GG: What time started to work in the morning?

B0: Six.

GG: And then you work till half past four?

B0: Yeah.

GG: And the camp you stayed in at Kilauea only had Filipino camp, or what was the name?

B0: Regular Filipino camp.

GG: Had a special name?

B0: (Nods negatively.) Other side all Japanese. Just like two building.

I: Just called only "Filipino Camp." (Nods affirmatively.)

GG: And what kind of luna, what kind of boss you had? Was Japanese or what kind?

B0: Some Korean, some Filipino, some Portuguese luna.

I: Hawaiian?

B0: Hawaiian luna, only make cowboy, the Hawaiian cowboy.

GG: And the lunas were good to you? How did they treat you--the lunas--when you first came, when you new man?

I: When you first arrived here, before, in 1914, how were the bosses treating you? Were they not treating you in a bitter, in kind of a strong way? In somewhat of a cruel way?

B0: In the time of my working in the field, I cannot talk to nobody. But when the luna is away, that's the time we can talk to each other.

I: Before when you were working, what is the way in which they woke you up? Did they go around knocking on the doors, or how did they get you up in order to go to work?

B0: [He kicks the door.] "Get up, get up, get up." Make like that. The policeman before, plantation policeman that. All men kanaka, the Hawaiian. All big men, you know.

I: It was like that every year, that they continued waking you up in that way? From 1913 on?

He said the camp police was a Hawaiian man and that they wake them up at the door. You know, knocking at the door.

GG: Did you ever hear of Manlapit? Manlapit ever came Kilauea? Pablo Manlapit?

BO: No.

I: Did Pablo Manlapit ever come here? Did he ever attempt to try to put up some kind of organization, an organization that would be helpful to you and would take care of your needs?

BO: Only his assistant was sent over by Pablo Manlapit to talk to the people and they went from plantation to plantation.

GG: Who was the assistant? Do you remember?

I: Do you remember the names of those people?

BO: Cannot remember the names.

GG: Did the men at Kilauea, any of them go on strike in 1924 time?

BO: Yeah, 1924 strike. Some of the Kilauea men joined in the strike in Kapaa. They had another headquarters in Waipouli so they came. But those who did not want to join in the strike, they were only giving donations to them.

GG: Did you want to go on strike?

BO: I did not join in the strike but I was one of them who gave donations. Some of the Kilauea men that had join in the strike went to Hanapepe and were killed.

GG: Does he remember how many men from Kilauea went to Waipouli? Plenty or little?

I: Were there many or were there only a few? Like for example, would there have been as many as 50?

BO: No, there would not have been as many as 50. There were no sakadas in Kealia. [Sakada would be migrant laborers, at least in the Philippines, who were hired for a task and then let go. In Hawaii, term more commonly used for sugar workers.]

GG: How come you didn't like to go on strike?

BO: I did not join in the strike but I was supporting the strike by giving donation.

GG: What did you give and who did you give it to?

BO: Sometime I gave rice, sometime I gave money.

I: He cannot remember the names of the collectors but there were a lot of collectors going around at that time.

BO: Some were men, some were women.

GG: Had Ilocanos there?

BO: No. No more yet. No more Ilocano yet; only Tagalog, Pangasinan, Visayan.

GG: What did you hear about the Hanapepe trouble, or how did you hear about it?

I: Who told you, who spoke to you about the strike in Hanapepe?

BO: I heard from my friends after the fight in Hanapepe.

GG: The friends came from....

I: From Hanapepe side. And they told the story. They told the story to the Kilauea strikers of what happened.

GG: What did you think or what were your feelings when you heard about it?

I: What did you feel when you heard that there were many people who had been killed? What was your feeling? Did you feel very sad? Were you very sad, were you very hurt?

BO: I felt sorry because I lost in the strike.

GG: Okay, maybe we can stop there today. I think everybody's kind of tired.

END OF INTERVIEW

The 1924 Filipino Strike on Kauai

Volume I

ETHNIC STUDIES ORAL HISTORY PROJECT

**Ethnic Studies Program
University of Hawaii, Manoa**

June 1979